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On Foulness, a small island off the English coast, is a pillar box bearing the quaint inscription, "Next collection, with the tide." The island is reached by a road from Wakering which can only be used at low tide.

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FEED, T. HOPKINS, Prop'r, 37 Great Jones St., N. Y.

The Times' Daily Short Story.

TWO OLD ...FOOLS

[Copyright, 1904, by T. C. McClure.]

On the day that he was forty-five years old Moses Jackson went to the nearest village to buy a hoe. His wife had asked him to drop into the office of the Gazette and bring home a bundle of old papers for the pantry shelves. He found the editor alone and the paper about to suspend for the want of patronage. The editor noted the farmer's wrinkled face, bent back and discouraged look, and after some general talk said:

"Look here, Moses, you are an old fool and I am ditto. You are grubbing your life out for a mere living, and I am dead broke because the people here don't appreciate brains. Let's go into partnership."

They sat and talked for an hour, and the result was an article in the next week's Gazette that created talk all over the country and within a week had been copied all over the state. There was a spring on the Jackson farm which hardly any one but the owner knew of, and it was announced that the waters of this spring were a sure cure for all kinds of skin diseases. The editor gave half a dozen false names and told a dozen lies in the article, but people with skin diseases did not stop to question this veracity.

The paper had been off the press only a day when they began to drive up to the Jackson farm. They wanted that water in bottles, jugs, kegs and barrels, and the old farmer was on hand to sell it at so much per gallon. Inside of a month he was shipping spring water to points 400 miles away. While he was busy at the spring his wife was busy at the house. Scores and scores of people were willing to pay 50 cents for a dinner, and before the rush was over scores and scores of others paid 50 cents apiece for the privilege of sleeping on clean straw in the barn.

The analysis of the spring water pricked the bubble at last, and people ceased to come or send in orders. Moses went down to see the editor and figure with him. As they figured they chuckled. When they had reached the end of it the editor said:

"Moses, our firm has taken in \$2,000 in cash. Figure out the expense, and we divide \$1,000. You still have your farm left, and I may tell you that the Gazette has put on 250 new subscribers and has entered upon a boom with a big B. Go home and hoe corn and say nothing. In about two weeks our trap will be ready again."

In the course of a fortnight the neighbors of Moses Jackson noticed a strange woman about his house, but before they had time to ask questions the Gazette came out with a two column article and explained all. The strange woman was Mother Clark, the great lover of mine by means of the hazel rod. She happened to be passing through

CURRENT COMMENT.

What the Press of the State and Country Is Talking About.

Where Watson Is Not Appreciated.

Hon. "Tom" Watson of Georgia received only one vote in the state of South Carolina at the November election. As there was an electoral ticket in the field bearing his name on which were the names of nine candidates for electors it follows that eight of them probably did not vote for themselves. The Montgomery Advertiser thinks Hon. Mr. Watson is not appreciated in South Carolina, and we guess the Populist candidate thinks so himself.—Hartford Times.

When there is no other excuse, somebody is found to stand up, look wise and explain that "reciprocal trade treaties are unconstitutional, as an invasion of legislative authority by the executive, that their practical working, so far as the experiment has been tried, has been harmful rather than helpful to American trade, and that there is at present no popular demand for them and nothing in the condition of our commerce which calls for them." Some kinds of trade treaties are undoubtedly unconstitutional, but not the kind that are now being proposed by such men as Hon. Eugene Foss of Massachusetts. Perhaps it is also "unconstitutional" to revise the tariff, but it is bound to come, because it is necessary under changed conditions. It is much wiser and safer for the country that such changes are made under a Republican administration than under some other kind of leadership.—Northfield News.

Russo-American Friendship.

"It is difficult for some of you to understand why America watches the war with so much interest. For a century and a half this nation has been on terms of the greatest friendship toward Russia. Our independence is the result of a revolution from Great Britain. In the hour of the revolution, Catherine of Russia was our friend. She lent us invaluable aid, and when we needed it most. Our national existence was threatened by secession forty years ago, and was saved after four years of bloody warfare. In that hour of need and darkness, Russia was again our friend. Japan and America are great friends. A little more than fifty years ago an American naval officer sailed into Yokohama. He was received by the people with every evidence of friendship. Through his instrumentalities treaties were made between Japan and America. America was thus able to introduce Japan to the modern world.—Gen. Stewart L. Woodford at Japanese celebration of Fall of Port Arthur in New York.

METHODISM IN BARRE

History of the Church and Its Growth

FROM 1797 TO PRESENT DAY

As Told by the Late Rev. Joseph A. Sherburn in a Paper, and Brought Up to Date by Rev. W. R. Davenport.

In October, 1897, a three days' celebration of the centennial of organized Methodism in Barre was held in the new Hedding church dedicated but a short time before that date. That was a celebration which marked the passage of a hundred years since the organization of the first class, and the establishment of regular preaching services, though a beginning under Nicholas Snethen and Jesse Lee had been made the previous year.

In 1800 the first church edifice was erected, this effort giving permanency to the work and affording early prestige to this denomination over that accorded



REV. J. A. SHERBURN.

any others, as this was the first public building of any kind to be erected in Washington county. The centennial of this event was not celebrated, though it was certainly an event of sufficient importance to have called for some commemoration.

In 1804 Barre was cut off from the Vershire circuit and made the head of an independent circuit of wide area and growing importance. Previously practically all of the eastern section of the state had been embraced in the Vershire circuit; but the increasing number of members and preaching places rendered a division necessary, hence a new circuit was established, called the Barre circuit, and all of the towns in this section on every side were made a part of the circuit, each of them having regular preaching appointments. It is worthy of note that long before Methodism had gained much of a foothold in the capital city of the state, and when it was either an unknown quantity or in its infancy in the other large towns of the state, Barre had a flourishing society, became the head of a circuit, and had as resident pastors some of the foremost men of the denomination.

The celebration of the centennial of this event occurred at the New Year's dinner at the church, Jan. 2, 1905, it being postponed by Pastor Lowe from 1904 until the beginning of 1905 for the reason that it was more convenient to hold it at that time. Interesting exercises, elsewhere mentioned, were held, and the attendance was large. This gathering gave a new impulse to the study of the origin and history of the denomination in the state, and it was thought that the same should be published for the encouragement and inspiration of those who are to come, as well as for a suitable tribute to the fidelity of those who have gone.

At the centennial held in 1897 the Reverend Joseph A. Sherburn, long the Pastor of the Conference, and the Reverend Mentor of the local church, with which he had made his home for many years, read a paper giving the history of the first fifty years of Methodism in Barre. This was received with great interest, and there was a general desire to have it published. Nothing was done, however, but the interest awakened by the celebration just held has caused a renewed demand for the putting of the same in permanent form.

Consequently the editor of The Times has kindly given the use of his columns for its publication, and it will appear in successive issues, slightly revised and brought down to date by Rev. Walter R. Davenport, who is at present a resident of the place, and was pastor of Hedding church for the five years beginning April, 1893. Inasmuch as Father Sherburn was born in Orange, had spent the greater portion of his life in this vicinity, had been a pastor of the church and a Presiding Elder of the district, he was the man of all men to undertake this task, and his history, with the revisions and additions of the subsequent 57 years, is hereby submitted.

A Hundred Years of Methodism. One hundred years ago the United States as a nation had just reached its majority,—was just 21 years old. Vermont as a member of the sisterhood of states was six years old, and Barre as an organized town was four years old. Methodism in America one hundred years ago was thirty years of age, in New England only seven, and it was but one year since the Gospel of a free, present and full salvation had reached eastern Vermont as heralded by Nicholas Snethen.

Much of Vermont was still primeval forest, where the sound of the wood-

man's axe had never yet been heard, and Barre granite was quietly sleeping in its native bed with no seeming prospect of ever being disturbed. Society in Vermont had not yet crystallized, though its elements were working toward that end. Religious organizations were comparatively few, and Gospel ministrations the exception rather than the rule.

Barre had agitated the question of supplying the town with preaching but had as yet made but little progress. One year prior to this the Universalists had effected an organization consisting of 18 persons whose names were filed in the town clerk's office. In the same year Methodist preaching was introduced into town.

The first sermon came about on this wise: Rev. Nicholas Snethen had been appointed to Vershire circuit which practically embraced all of eastern Vermont. With Jesse Lee, the apostle of New England Methodism, he came to Barre and held a meeting at the house of Col. John Walker in the southeast part of the town. At this meeting Mr. Lee preached a sermon which reached the head and heart of Mrs. Catherine Thompson, who was happily converted before the service had concluded. Mrs. Thompson then went home to supper and reported the meeting to her husband, making special mention of the prayers of Mr. Lee, saying among other things, that he "prayed as though God knew him and he God," which was exactly the case.

The next day Messrs. Snethen and Lee held a meeting "on the branch toward Montpelier" at which time Mr. Thompson, who had accompanied his wife, heard the Gospel for himself, and was also converted. These were the first conversions on the circuit of which there is any record, but the flame of devotion which the Thompsons kindled at their hearthstone has never died down.

It is worthy of note that the first convert was a woman, as has so often been the case elsewhere, also that, through her influence, her husband was led to the meetings and consequently into the fold. Mrs. Thompson became a worthy member of the church, and died in holy triumph April 13, 1860. Having been an active member of the church militant for 64 years she passed on to join in the peace of the Church Triumphant in the 63rd year of her age.

In 1797 Mr. Snethen was succeeded on the Vershire circuit by Rev. Ralph Williston, with Rev. George Pickering as presiding elder. Under Mr. Williston's labors other souls were converted in Barre, and a class was formed consisting of the following members: Isaac S. Thompson, Catherine Thompson, Timothy Patterson, Elizabeth Patterson, Nathan Howard, Mary Howard, Jotham Carpenter, Chauncey Carpenter, Samuel D. Cook, Polly Boutwell and Ruby Colton. While the first convert was a woman the first class included six men and but five women. Evidently Mr. Williston preached a stalwart Gospel which enabled him to reach and hold the men. In 1798-9 Joseph Crawford was the preacher and Barre appeared on the plan of appointments for the circuit, though the preaching had doubtless been maintained here at more or less regular intervals in 1797. Taking the membership of the circuit at 100 Mr. Crawford left the work to his successor with an enrolled list of 270, a most convincing proof of his fidelity and efficiency.

[To Be Continued.]

Largest Span.

There is now under construction across the St. Lawrence at Quebec, a cantilever bridge which, when completed, will contain the longest span of any bridge yet erected, not even excluding the great cantilevers of the Forth bridge in Scotland. The structure is of the cantilever type, and consists of two approach spans of 210 feet each, two shore arms, each 500 feet in length, and a great central span, 1,800 feet in length. The total length of the bridge is 4,220 feet, and although in extreme dimensions it does not compare with the Forth of Forth bridge, which is about one mile in total length, it has the distinction of having the longest span in the world by ninety feet, the two cantilevers of the Forth bridge being each 1,710 feet in length. The total width of the floor is eighty feet, and provision is made for a double-track railway, two roadways for vehicles, and two sidewalks. In a cantilever of this magnitude the individual members are necessarily of huge proportions, the main posts, for instance, being 325 feet in length, and each weighing 750 tons.—Scientific American.

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Croker Turned Down Again.

London, Jan. 11.—Pressing for the reason for the Jockey Club's refusal to let him train his horses at Newmarket, Richard Croker received the following reply:

"The training grounds at Newmarket are private, and no one is allowed to use them without special permission, and the stewards decline to grant you any such favor."

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